ignorance? How is even an apparent division
effectively operated and kept in continuance in the
Indivisible? The Being, integrally one, cannot be
ignorant of itself; and since all things are itself,
conscious modifications, determinations of its being,
it cannot either be ignorant of things, of their true
nature, of their true action. But though we say
that we are That, that the Jivatman or individual
self is no other than the Paramatman, no other than
the Absolute, yet we are certainly ignorant both of
ourselves and things, from which this contradiction
results that what must be in its very grain incapable
of ignorance is yet capable of it, and has plunged
itself into it by some will of its being or some
necessity or possibility of its nature. We do not
ease the difficulty if we plead that Mind, which is
the seat of ignorance, is a thing of Maya, non-
existent, not-Brahman, and that Brahman, the
Absolute, the sole Existence cannot in any way be
touched by the ignorance of mind which is part of
the illusory being, Asat, the non-existence. This is
an escape which is not open to us if we admit an
integral Oneness: for then it is evident that, in
making so radical a distinction and at the same time

cancelling it by terming it illusory, we are using the
magic or Maya of thought and word in order to
conceal from ourselves the fact that we are dividing
and denying the unity of the Brahman; for we have
erected two opposite powers, Brahman incapable of
illusion and self-illusive Maya, and pitchforked them
into an impossible unity. If Brahman is the sole